

Franciscan Herald and Forum



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COVER PICTURE: Next to St. Francis the most popular Franciscan is the great wonder-worker of Padua. He is more than merely a "finder of lost articles." He is one of the great intellects in the Franciscan tradition. Pope Pius XII says of him: "St. Anthony is a man not unlike a shining star. For he gleams not only in the sanctity of his life and the celebrity of his miracles, but also in the outpouring of a heavenly doctrine that has lit up the world and still floods it with its brilliant light."

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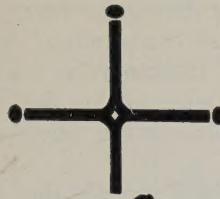
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Eucharistic Heritage

ST. FRANCIS AND ST. ANTHONY had one experience in common: they both knew what it meant to be scullery boys. Francis worked in the monks' kitchen on Mt. Subasio. Anthony was called from the friars' kitchen to pinch hit for a preacher, who had suddenly taken ill. Then his talents were revealed! From then on he was in demand. These demands sent him to an early grave.

The two saints have another experience in common: they both knew the supreme ecstasy of union with Christ. Francis on Mt. La Verna. St. Anthony with the Infant Jesus in his arms. Both were symbols of lives led with Christ constantly—outward manifestations of the inward fact.

The poor little fellow of Assisi who wanted his friars to be a "new and a humble people"—busy in the kitchen, not in the front office—and the humble St. Anthony who, even as a priest, was busy in the kitchen until "discovered," had that simple virtue which characterizes the Blessed Eucharist: *Deus Absconditus*—a hidden God! This hidden God of the Eucharist Francis and Anthony made known again: Francis, by restoring a Christian civilization's faith in the Blessed Sacrament on the Altar; Anthony, by the sheer force of mounting devotion which surrounded him, attracting people not so much to himself, but to the Christ Child whom he holds in his arms!

While faith abounded in the so-called Ages of Faith in which Francis was born, still it had yet not found the center of its life in the full appreciation of the Real Presence. For it was at this time that the Fourth Lateran Council (1215) promulgated the commandment that all Catholics must receive Holy Communion at least once a year, at Easter time, whereas an old law of Pope Fabian (236-250) had required at least three annual communions.

Says the *Catholic Encyclopedia* (V. 588) : "From the tenth to the thirteenth century the practice of going to Communion more frequently during the year was rather rare among the laity and obtained only in cloistered communities." Even in convents Communion was not received with great frequency, as is plain from St. Clare's prescribing only seven annual communions for the sisters (Rule of 1247-52), and from the reluctance of St. Bonaventure (died 1274) to allow the lay brothers to receive weekly.

St. Francis came when "the world was growing cold" and brought the warmth of the Eucharistic Heart of Jesus back as the King and Center of all hearts and of our individual lives. He grabbed the broom and swept out filthy churches himself; he had the Poor Clares bake the altar breads and prepare decent lines; he admonished his friars to take care of poor and abandoned churches; before the tabernacle he spent whole nights uttering "My God and my all." Powerful, too, the influence of the Third Order rule which at least by 1289 called upon its members to assist at Mass daily when it could be arranged. The rule of daily Mass has obtained among the tertiaries for seven centuries down to our day.

Says Celano: "*Every fibre of the heart of Francis was aglow with love of the sacrament of the Body of Christ.*"

ST. FRANCIS AND ST. ANTHONY—lovers of the Eucharistic Lord. As St. Francis was the wonderworker in restoring the Eucharist to its proper place in the Christian life, St. Anthony is the one who week after week in churches throughout the world keeps the Eucharistic Lord in the proper place in the devotion of the faithful. Untold thousands of devotees of St. Anthony make the Tuesdays in his honor in Franciscan churches. There the Blessed Sacrament is exposed on Tuesdays. There they receive the Holy Eucharist as part of the St. Anthony devotion, for inseparable from St. Anthony is the Child in his arms.

Let us not forget that devotion to St. Anthony has been for centuries in the main a Eucharistic devotion, with exposition of the Blessed Sacrament and weekly communion, a practice which must not be underrated as a promoter of the cause of frequent communion.

Those who are in positions of authority and responsibility must not allow this main feature of the St. Anthony devotion to go into desuetude. Time was when the confessional queue on Monday afternoon and evening was like the Saturday night crowd; people were going to confession to fulfill the obligation of confession and communion for the St. Anthony devotion on Tuesday! Now it is gone in many churches. Sometimes people hardly know why the Blessed Sacrament is exposed on Tuesdays, so ill instructed are they. And desolate is the passing of the St. Anthony devotion.

The Eucharistic devotion is the heritage of the Franciscan order. Francis and the spirit of St. Francis and St. Anthony loom large at the very day-spring as well as in the final noon of the return to the Christian ideal of frequent and daily communion.

And let us not forget another "hidden Franciscan" who imitated the *Deus absconditus*—the hidden Eucharistic Lord—St. Paschal Baylon, a humble lay brother who from his obscurity has been selected by the Church to be the heavenly patron of all Eucharistic congresses and societies.

AGE OF THE PROPHETS

Maximus Poppy O.F.M.

The Prophets were God's critics, praising his chosen People when they deserved it, pulverizing them with strong language when they wandered "away from God and his Law." When there are disorders in high places, misgovernment, miscarriage of justice, negligence of duty on the part of the priests and general infidelity on the part of the people, some sort of moral counterpoise is rightly demanded. Though their message was directed to the Chosen People, it was meant for all times and conditions. The Out-spoken Ones, a book on the Minor Prophets by Dom Hubert van Zeller recently published by Sheed & Ward, makes good supplementary reading to this introduction to the Prophets by Fr. Maximus.

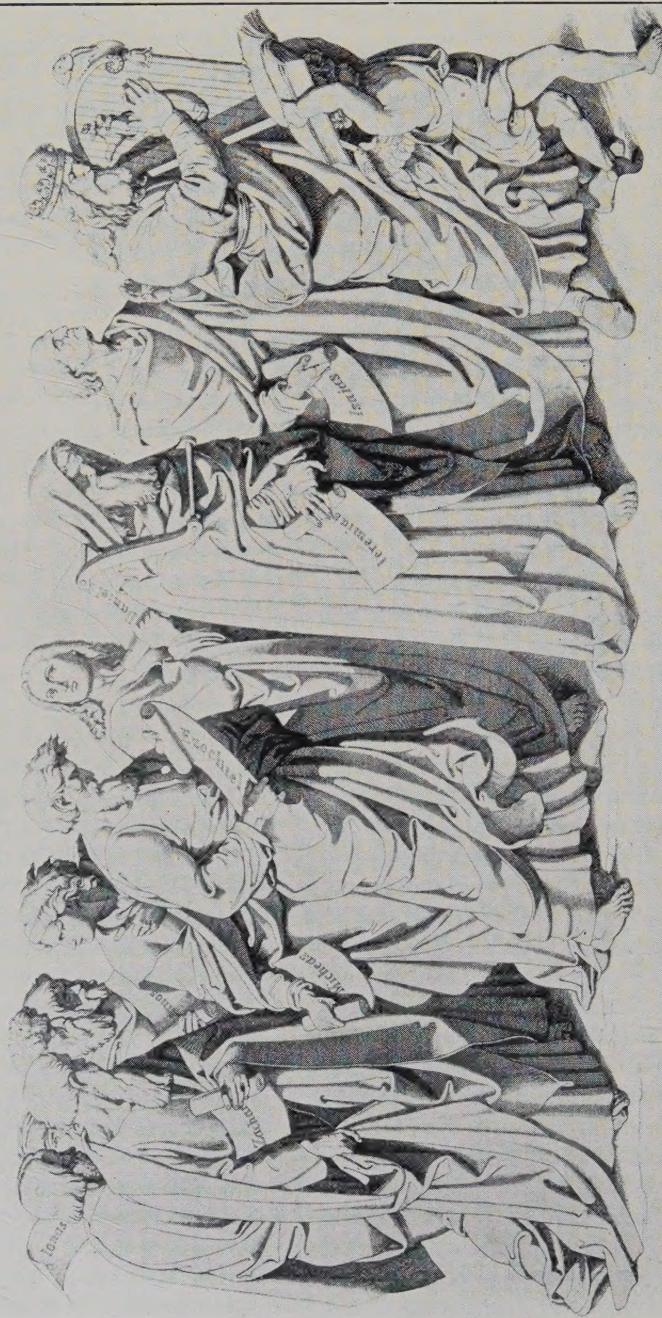
IN THE PROMINENT STAGES OF BIBLICAL history, the age of the Prophets follows the age of the Law. The May issue offered seven representative figures of that period. Evident throughout the procession of noble biblical personages, the invisible Redeemer of mankind is seen directing his messengers and guiding the course of God's chosen people ever more closely to the true land of promise—the kingdom of his Church. This is the "triumph of Christ" the artist Fuehrich portrayed.

An incident of the Gospel dramatizes this guiding role of Christ both in the time of the Law and in the age of the Prophets. Remember who appeared in our Lord's company when he was transfigured on Mount Tabor?

Words currently in use have a way, like coinage, of losing their orig-

inal, well-defined outlines and taking on secondary meanings. The word "prophet" is such a word-casualty. Distinguish, then, between the Prophet of the bible and the "prophet" as commonly understood, namely, one who foretells future events. Now, the biblical Prophet may or may not have been a seer into the future; that is not the really important thing about his mission. Otherwise, it would be hard to account for one of our Lord's essential offices—that of Prophet. His foretelling the one or other future event was merely incidental to his office of *Divine Teacher*. A Prophet, therefore, is a teacher.

The Prophet in the biblical sense is the messenger of God's revelations to mankind. He is inspired to speak in God's name. That fits Christ's pro-



Left to Right: Jonas, Malachy, Zachary, Amos, Joel, Micheas, Ezechiel, Daniel, Jeremias, Isatas, David.

phetic role, too. The Prophet of classic biblical times, conscious of his tremendous responsibility, felt the need of establishing his divine credentials. Notice how the Prophets begin or end an important message with a solemn asseveration, much like the emphasis our Lord's "Amen, amen, I say to you." For example, a passage from Ezechiel, begins: "Thus said the Lord God:". The same reading ends with the solemn declaration: "Saith the Lord almighty." Clearly, the Prophet is God's ambassador.

THE THEME OF HIS RELIGIOUS message is, broadly, the upholding of the true worship of God and of the moral obligations of men as citizens of God's family. Call it dogma and morals; for short, it is God's revealed truth, the word of God.

Coming closer to the message our picture has for us, we must first distinguish between the major and the minor Prophets. By-passing David for the moment, you see all four of the so-called major Prophets in the vanguard of the procession; while only six figures appear to represent the minor Prophets. Major and minor in this context refers to their comparative grandeur in relation to their messianic theme—the greatness of their activities, and even the holiness of their lives. Nevertheless, one and all tell of Christ, each in his characteristic way. Characteristic? Notice that the artist gives each figure a characteristic stance and facial expression.

Isaias foretold the varied fortunes of the Church with a wealth of detail, as though he were recording facts of history. It was he, incidentally, who anticipated by a thousand years the first Christmas song of the angels, "Puer natus est nobis, A child is born to us . . ." (9, 6).

Jeremias was not the prophet of

gloom in the accepted sense of this term as exaggerating appalling events, nor even as the artist's portrayal leads one to believe. But he did forecast, almost with the details of a New Testament Evangelist, the darkest hours of the Savior's earthly life, notably his passion and death (23, 5). Not only the foretelling of Christ's passion fell to *Jeremias*, but his own personal life prophetically prefigured our Lord's public career—his apostolic labors, persecution by the enemies of the word of God, even his charity for his persecutors. Note the yoke he bears about his neck. It was *Jeremias'* prophecy about "raising up to David a just branch" that the Archangel Gabriel quoted to the future Mother of the Savior. Nor did Mary require a special lesson in bible history, such as is attempted here, before she could take in the full import of the angel's announcement!

Daniel, who spent his life in the Babylonian captivity, bequeathed to his co-religionists his momentous announcement concerning the kingdom's exact time of arrival and, at the same time, the indestructibility of the Church. Our Lord himself signs the Prophet's credentials when he foretells "the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place." Familiar words, these, heard at the turn of the ecclesiastical year.

Like *Daniel*, the Prophet *Ezechiel* addressed God's word to the Israelites in the Babylonian captivity for at least twenty years. In face of the Jews' sad fate during the Babylonian exile-existence, *Ezechiel* was called to foretell God's faithfulness in the midst of trials as well as the fulfilment of the divine promises. The opening chapter of the book of *Ezechiel* is probably the best known for two reasons. First, it has a place in the breviary as a reading for

the feasts of the Evangelists. And secondly, Ezechiel's fiery vision has ever since the early days of the Church been the basis for our now familiar symbols of the four Evangelists: the winged human representing St. Matthew; the winged lion depicting St. Mark; the winged ox and the eagle characterizing Saints Luke and John, respectively. The several symbols are expressive of their individual approach to the recording of our Lord's life and mission.

The minor Prophets are so called because they foretell, each in his own way, one or the other phase of the Savior's career and mission. Besides, in the overall picture of the leaders of the Chosen People, they are of lesser heroic stature than the Prophets named above. A paragraph or two about these six men will do service for at least a passing acquaintance.

One of the utterances of *Micheas* is referred to in St. Matthew's story of the Magi. Outside the pale of revelation as these pagans were, Divine Providence by a phenomenon of nature leads them to knock at the door of what was then God's Church. There they received the benefit of the Scriptures, at least for the immediate answer to their question "where. . . ." It is the prophecy of Micheas that tells them, "And thou, *Bethlehem*. . . ."

Amos and *Zachary* foretell the various fortunes of the Kingdom, the Church—the latter prophesying the triumphal entry of the Savior into Jerusalem. St. Matthew's account quotes Zachary's words: "Behold, thy king comes to thee, meek and seated upon an ass and upon a colt, the foal of a beast of burden" (Mt. 21, 5).

Malachy is the last of the Prophets in point of time (400 B.C.) with his memorable prophecy about the perfect sacrifice—a prophecy which is com-

mon knowledge from its opening words, "from the rising of the sun, etc."

Joel is best known for the mention of his name by St. Peter in his first sermon on the very birthday of the Church on Pentecost Day. "These men are not drunk . . . this is what was spoken through the prophet *Joel*: 'I will pour forth my Spirit upon all flesh.'" It was *Joel* who authored a scriptural admonition that might almost be mistaken for a passage from the Sermon on the Mount. He inveighed against formalism and mere exterior devotion without the virtuous disposition: "rend your hearts and not your garments saith the Lord Almighty" (2, 13).

Though he lived in a much earlier period of the kingdom of Juda, *Jonas* closes our procession of Prophets, perhaps because from him we have no recorded prophetic word. But then, there is our Lord himself who links the prophetic miracle of *Jonas* with his divine Person. Christ calls it "the sign of *Jonas*"—the sign to prove the miracle of miracles—his glorious Resurrection from the dead: *Jonas* from the whale's belly, our Lord from the tomb.

While indeed *David* leads the artist's procession of Prophets, he is reserved for final mention here because he is in a class by himself. He is cast in the double role of royal ancestor of the Savior and the singer of the psalms that bear his name. And the burden of his song is Christ and his eternal Kingdom, sung in variations that range from rapturous joy all the way to the deepest sorrow. Small wonder that Mother Church finds in the psalms a melody for every prayerful mood in her Missal, Breviary and Ritual. Time was when the word

(See page 172)

**"No one has ever been loved so much,
nor will ever be loved so much as Jesus
Christ."—Pope Pius XI.**

The Image of Christ

Cuthbert Gumbinger, O.F.M. Cap.

AS WE LOOK DOWN THE GLORIOUS litany of God's saints, there is a distinct glory for St. Francis of Assisi, on account of his love for the God-man. All the saints love Our Blessed Lord, from Peter and Paul down to the present day. Yet, it is remarkable that even among the most loving and fervent of the saints Francis, the Little Poor Man of Assisi, has earned for himself the title "The Christ of Umbria" because of his deep, all embracing and ecstatic love for Jesus Christ. What St. Bernard wrote of the Holy Name is true in a special manner of Francis: "Nothing that I read or hear pleases me unless I find there the Name of Jesus."

Francis read the Gospel and by God's grace took Christ seriously and literally. Giving away his possessions, wearing one tunic, and going about barefooted, he begged his daily bread for the love of Christ. Others were attracted to him and he founded his three orders on the Gospel life and the personal love and imitation of Christ. Our Lord sealed this seraphic love that burned in Francis' heart by impressing on his pure body the sacred stigmata, the five wounds of Christ, so that, as Thomas of Celano writes, "Francis became a living crucified one. To look at him was to see Christ." Or again he states: "Francis became like a lamb. The friars could not behold him thus wounded without

thinking of their crucified Lord. The friars wept with joy and compassion as they saw Francis and heard him speak of the Lord."

Francis was transformed into "another Christ" in a way. People honored the Lord in him. No wonder Brother Leo said: "The whole world is running after him." Pope Leo XIII writes: "It is incredible with what attachment, not to say vehemence, the multitude was drawn towards Francis. Whenever he appeared on the scene, they thronged after him in vast numbers. Often enough the entire citizenry of towns and more populous cities begged in a body to be duly disciplined in his school" (*Auspicato*, Sept. 17, 1882).

That is why Francis founded the Third Order. The same Pope Leo states: "This circumstance induced the great saint to found the organization called the Third Order, which was to be open to every condition of life . . . without breaking family or household ties. He gave the order a wise constitution, consisting not so much of rules of his own as of passages of the Gospel, which should assuredly not seem too hard to a Christian" (*Auspicato*). We cannot forego quoting those other words of the same Pope: "Francis did his utmost to realize in his person the image of Jesus Christ. . . . He chanced like Christ to see the light of day in a stable. . . .

Again, as Christ chose the Apostles, he gathered a number of disciples about him, charging them to go abroad into the world as heralds of Christian peace and eternal salvation. Abjectly poor, shamefully reviled, cast off by his own, he bore out the image of Christ Jesus. . . . The final point of resemblance was attained when on the heights of Mount La Verna—his Calvary, so to speak—the sacred stigmata were miraculously stamped on his body, a thing till then unheard of, and he was in a manner crucified" (*Auspicato*).

From Francis all the seraphic saints and blessed have learned to have a tender, deep and passionate love for our Lord, a love that urges to action. Francis' love for Christ was such a glorious fire that it lights up the whole Church, and enkindles a similar fire in the hearts of his children. The more the friars are on fire with this love, the more will they bring this fire to others, especially to the tertiaries. "The love of God," says St. Gregory the Great, "does great things, otherwise it is not true love." The same is true of the love for Christ. This love makes Franciscan saints in all the three orders. What a consolation Francis and his saints must be to our Blessed Lord!

GIVE ME A LOVER," SAYS ST. AUGUSTINE, "and he will understand these things." Francis knew that Christ is God, but he was utterly touched by the fact that God became man. It was the sacred humanity of Christ that Francis especially honored. Christ's sacred body and soul, his life, his Mother, his Holy Name, the Blessed Sacrament, the Mass, his five wounds and passion, his death, his Sacred Heart, his Church, his vicar on earth, all bishops and priests, who are "other Christs"—all

were precious and sacred to Francis. So, too, the holy Gospel, the Holy Land, and the various phases of Christ's life were dear to him. This love urged Francis to erect the first crib at Greccio in 1923; and the whole Church imitates him. This love urged him to command reverence for the Blessed Sacrament and for churches, reverence for priests, for the Holy Name and for the Sacred Scriptures.

St. Pius X wrote of Francis: "According to St. Bonaventure, God commanded Francis to preach penance above all, and to win people away from the love of the world to the love of Christ. Wherefore bearing about in his body the mortification of Christ, he stirred up on every hand marvelous disgust with the world and love of the Cross, and then took counsel of God how he might satisfy the multitude which was so desirous of entering his order, while still keeping it within the bounds of everyday life" (*Tertium Franciscalium*, Sept. 8, 1912).

Pope Benedict XV stated: "The Third Order came as a kind of climax to the illustrious and immortal services which Francis rendered Christianity, and for which he was justly styled a pillar of strength given the Church by God . . . and nothing illustrates better the extent and the intensity of his burning zeal to promote in every direction the glory of Christ. . . . He employed the reformation of individuals as a means to arouse in the hearts of the people a love of Christian wisdom and to win all unto Jesus Christ" (*Sacra Popediem*, Jan. 6, 1921).

Pope Pius XI, recognizing Francis' singular love for Christ and his zeal in spreading this to others, wrote: "The spirit of the Franciscan Tertiary is the apostolate of Christian life, Christian faith, and Christian peace carried about everywhere, to every hearth . . . to every one of the various

social relations. And so we find in the Third Order the multitude, the Christian public, seeking to make strides, and great strides, along the same path followed by those who ascend still higher according to the grace and the vocation with which our Lord has favored them. Thus not only the will but also the desire of the Heart of God is ever more largely realized, and the Heart of Jesus has reasons to find ever greater consolation and recompense for the hardships, sacrifices and sufferings It endured for the Redemption of mankind" (*Allocution to Tertiaries of Aracoeli*, Rome, Feb. 26, 1923).

In these words Pope Pius XI touches the very heart of the reason why any Franciscan should exist—to be holy and thus conform to Christ, to be able to console the Heart of Christ, making reparation him for one's own sins and for the sins of the whole world by love, and the practice of the other virtues of Christ's adorable Heart. Thus the venerable founder of the Capuchin Province of St. Joseph in the United States, Fr. Francis Haas, filled with love for Christ's Sacred Heart, had Rome found the Archconfraternity of the Sacred Heart, able to aggregate others to itself, on June 18, 1888. Its seat is the Altar of the Sacred Heart in the Capuchin Church of St. Bonaventure, Detroit, Mich. This Archconfraternity has done much to propagate devotion to the Sacred Heart in this country and to make souls truly Franciscan by leading them to a life of reparation.

Pope Pius XI, considering the seraphic love Francis has for Our Lord, wrote: "It would appear that in no one has the image of Christ our Lord and the ideal of the Gospel life been more faithfully and strikingly expressed than in Francis. For this reason, while he called himself 'the Her-

ald of the Great King,' he has justly been styled 'the second Christ,' because he appeared like Christ reborn to his contemporaries no less than to the later ages, with the result that he lives today in the eyes of men and will live unto all posterity. . . . Francis undertook to unite himself most intimately with Christ and to render himself like him. 'All the efforts of the man of God, in public and in private, were directed towards the Cross of our Lord, and from the first moment that he began his battle for the Crucified, the various mysteries of the Cross began to grow apparent in him' (Celeno). . . . He used to seek guidance . . . from the Book of the Gospels, while he conformed the rule of the Orders he founded . . . with the Gospel and the life of the Apostles" (*Rite Expiatis*, April 30, 1926).

THE SAME POPE APPEALED TO THE three orders of Francis to imitate him in his love for Christ by leading the evangelical life, following the rule, and thus becoming saints. The Pope tells the friars that it is their "mission to recall our fellowmen to evangelical principles of life, by observing our holy rule, which is 'the book of life, the hope of salvation, the marrow of the Gospel'" (*Rite Expiatis*).

Look where we will, either in the life of Francis or of any of his genuine followers, men and women, young and old—all of them had a seraphic love for Christ. If we have this love we will be able to arouse others to the same fire for our Lord, and thus the Franciscan Order can increase in numbers and holiness to console the Heart of Christ and to rejoice Mother Church. We need new men like Francis and Anthony, Bonaventure and Scotus, Paschal and Felix, new women like Clara and Agnes of Assisi, Veronica and Margaret of Corona.

St. Peter wrote to his raw recruits from paganism: "Cast all your cares upon the Lord for he has care of you." That is still the formula giving us

Divine Help for Worriers

THE STORY IS TOLD OF A LITTLE BOY who was called upon to recite the twenty-third psalm. Just when he needed his memory most, it played a trick on him and he couldn't remember a single verse. Finally a fragment of memory returned and the lad burst out triumphantly: "The Lord is my shepherd . . . I should worry."

The misquoted sentence contains a deep truth: a simple religious faith is the best protection against the slow poison of worry. Trust in God our Father is a certain shield against that feverish, fretful, gnawing anxiety which wearies and wears down so many in our generation.

Worry is one of modern man's most serious handicaps. It is the most disintegrating enemy of human personality. It is a ruthless destroyer of happiness, strength, courage and health. One psychiatrist affirms that worry is the root cause of 90% of nervous breakdowns. All our mental hospitals are monuments we have raised to worry.

What do we worry about? Generally speaking, people tend to worry

less about the irrevocable past than Seneca used to say that this was all about the shadowy future. Wise old foolish as to anticipate misfortunes. What madness is it to be expecting evil before it comes." And yet how mistake. "Nothing is so wretched or many forestall their dates with grief and scan Heaven and earth—and Hades if they could—for signs of disaster and misfortune. They trouble trouble a long time before trouble troubles them. Is it any wonder they are crushed down by their borrowed burdens?

One thing we must get straight. God never built anyone strong enough to carry today's load and tomorrow's piled on top. For the needs of today a corresponding strength is given. But to want to live tomorrow NOW is to go faster than Divine Providence. It is bound to cause trouble somewhere along the line.

Our Lord preached only one great sermon on worry, and it was to tell his hearers: Don't. "Therefore I say to you, do not be anxious for your life, what you shall eat; nor yet for your body, what you shall put on. Is not the life a greater thing than the food, and the body than the clothing?

Florence Wedge

Look at the birds of the air; they do not sow, or reap, or gather into barns; yet your heavenly Father feeds them. Are not you of much more value than they? But which of you by being anxious about it can add to his stature a single cubit?

"And as for clothing, why are you anxious? Consider how the lilies grow; they neither toil nor spin, yet I say to you that not even Solomon in all his glory was arrayed like one of these. But if God so clothes the grass of the field, which flourishes today but tomorrow is thrown into the oven, how much more you, O you of little faith!

"Therefore do not be anxious saying, 'What shall we eat?' or, 'What shall we drink?' or, 'What are we to put on?' (for after all these things the Gentiles seek); for your Father knows that you need all these things. But seek first the kingdom of God and his justice, and all these things shall be given you besides. Therefore do not be anxious about tomorrow; for tomorrow will have anxieties of its own. Sufficient for the day is its own trouble" (Matt. 6, 25-34).

In that memorable sermon Christ pointed out the cure for worry. It is to center our lives upon the highest objective: the kingdom of God and his justice. It is to realize that every tomorrow has two handles—the handle of fear and the handle of faith—and to take it by the latter. It is to believe in the Divinity that shapes our human ends and runs the whole human show without needing much help from us. The only man really indispensable to God is the one who leaves a hole when he pulls his finger out of a bottle of water. Try it and see what I mean.

Worry reveals a lack of faith. If perfect love casts out fear, so does perfect faith. We cannot worry and

have faith at the same time. To worry about food, drink, clothing, etc., is to act like Gentiles who know nothing about a Father God. Heathenish, no less. But if we put God's interests first, He guarantees to provide us with the things we need. If we put His will first, peace, serenity, poise shall be given us besides. For these three blessings the bewildered and frustrated ones of the world would be willing to pay any price and still call it a bargain.

Faith in God is the answer to all the worry problems that beset us. All of God's gracious help is ours if we ask for it. Worry and faith cannot mix any more than oil and water. One always gets to the top. As a remedy for anxiety, faith costs infinitely less than drink, drug, or dope, and is infinitely more effective. It does not merely put anxiety to sleep; it banishes it altogether or gives strength to cope with it.

Faith helps us drop the idea that we are Atlas and have to carry the earthly planet on our shoulders. It is too big, too heavy, and at any rate our backs are not equipped for a burden of that scope. Remember the early Christians. Their world was falling apart. Looking at it, they had reason for pessimism and despair; but looking at God they saw "naught but an immeasurable hope." As someone has put it more recently, "If the outlook is bad, try the uplook."

"Faith," wrote Walt Whitman, "is the antiseptic of the soul." And it is precisely that. Faith disinfects the soul from the dark dismay, the virus of fear, the mental poison of worry. Anxiety destroys the brightness and weakens the power of life; but faith and trust in God make all things new again. The old Italian hermit who lived alone on a hilltop felt he had absolutely nothing to fear. His rea-

son? "Providence is my next-door neighbor," he told an inquiring visitor.

If we make Providence our next-door neighbor, or better still a Tenant under our own roof, all unreasoning dread will leave the premises. Nobody can dwell in the shelter of the Most High and abide in the shadow of the Almighty and still be paralyzed by gnawing fear and worry. They quit when God comes in.

Worry is only one of many mental habits. We were not born with it and Heavens knows we can live happily without it. Any acquired habit can be changed; anyone can cast out worry if he takes God's hand and battles out his bugbears in the presence of the Omnipotent.

It has been estimated that 30% of worries deal with the past; 60% with the future; and a mere 10% with the present. Almost anybody can carry a burden until sunset. But the vast majority who take up their load with the rising sun don't toss it aside when the sun sinks below the horizon. Worse still, they may be weeks and months ahead of Standard Solar Time, as far as their worries are concerned. They may be worrying about things that will never happen and troubles that

will never hit.

Francis of Assisi wedded Lady Poverty, and this man "so fantastic in his happiness, so fearless in his love, so gentle in his power" never manufactured a single hobgoblin to worry about. The loveliness of his life and the happiness of his holiness were never marred by apprehension about the unborn future or about the dead past. He took the present for what it was—God's present to him—and he lived it to the hilt. He went the whole way for Christ, and with a smile Christ will never forget.

St. Francis has been named as the most radiant soul that ever lived since Jesus of Nazareth. The world will never hide him behind the high hills of history. He lives in our hearts because his own was merry and joyous and serene. Francis was what every Catholic should be: a visible beatitude for joy and cheerfulness, a living doxology for thankfulness and adoration. He cast his cares upon the Lord and the Lord took care of him. The Lord was his shepherd—why should he worry himself sick about anything?

And why should we, who have the same Eternal God to look after us?

PROPHETS

"Psalter" meant both the name and the thing in prayerbooks for the generality of the faithful. Just as the Ecclesia Orans (the Praying Church) does today, son their day did Zachary and the Blessed Virgin Mary draw upon the psalter to voice their sentiments of praise and thanksgiving. The reader who has a copy of the New Testament can verify the preceding observation by a quick glance at the

footnotes that appear in the second chapter of St. Luke's Gospel.

What a long, tedious but gradual road God took to educate mankind for the coming of his Son and for Christ's final triumph! Despite the secular outlook on the part of the leaders in the Jewish Church and State, there were many of the faithful who measure up to the description of old Simeon in the Temple: "Just and devout, looking for the consolation of Israel"

(See page 187)

ST. FRANCIS AND CHEERFULNESS

Albert Nimeth O.F.M.

WE KNOW FROM HIS BIOGRAPHY that St. Francis was "Brother Everglad, a Troubadour of Christ." We know too that one of his aims was to impress that same character of joy and cheerfulness on his order. The lives of his early followers were like so many melodies full of spiritual joy. We have but to scan the "Fioretti" to grasp the whimsical charm of those earnest men. They lived in an atmosphere of joy.

A Need To one as familiar with the needs of the spiritual life as St. Francis, it was clear that cheerfulness was indispensable to that life. Cheerfulness is the off-shoot of goodness and grace. It is the gay little dancing flame that shines out once we come in contact with the powerhouse of Heaven. St. Francis regarded it as the infallible remedy against the countless snares of the enemy.

He Used to Say "The devil rejoices most when he can rob the servant of God of the joy of spirit. Satan's game is won when the heart is open ever so little to allow him to inject a speck of dust which will tarnish the candor of mind and the purity of life. But as long as the heart is filled with spiritual joy, the serpent endeavors in vain to instill his deadly poison. The devils cannot harm the servant of Christ so long as they behold him filled with holy joy. But when the soul is in ill humor, if discouraged and desolate, it easily becomes a prey to complete unhappiness and turns to vain pleasures."

Radiate It The interior joy of the soul did not suffice with Francis. His followers had to radiate it in their external conduct. He wanted them to be messenger and harbingers of joy to the whole world. Their aim was to promote and encourage true joy among the masses by word, song and example. They are radiating this air of cheerfulness can well ask themselves if fulness and joy which will attract people to the Third Order way of life. Or do they portray a lackluster, gloomy attitude toward life that repels? Perhaps the prayer of the little boy is not too far wrong: "O Lord, make all bad people good and good people *nice*." After all, there is no virtue, no merit in a long sad face even if so-called pious people wear one.

Source Cheerfulness and joy has a permanency and calm all its own. Scripture speaks of the "oil of gladness," a lubricant that makes the machinery of life run smoothly. One of the sources of Francis' cheerfulness was prayer. For him prayer was an overflowing fountain of joy. As soon as he noticed that sadness threatened to overcloud his soul, he quickly turned to prayer to regain his usual good cheer. He also admonished his followers to turn to prayer whenever sadness began to weigh them down. "If a servant of God is sad for any reason, he must turn to prayer immediately and tarry before the face of the Most High Father until he restores his salutary joyfulness." ●

A Heart of Mercy

“Blessed are the merciful for they shall obtain mercy” (Mt. 5, 7).

WHEN A DOCTOR OF THE LAW asked Christ which was the greatest commandment, Our Lord answered, “Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with thy whole mind, and with all thy strength.” But Christ quickly added—“The second is like to the first, ‘Thou shalt love thy neighbor as thyself.’ On these two commandments depends the whole Law and the Prophets.” Love of God alone is not enough; this must find expression in the love of neighbor, for as St. John put it, “he who loves not his neighbor whom he sees, how can he love God Whom he does not see?”

In the fourth beatitude Christ promises happiness to those who show their love of God by their “hunger and thirst after justice,” that is to those who seek to do God’s will in all things. In the next beatitude He promises happiness to those who practice real love of neighbor, “Blessed are the merciful for they shall obtain mercy.” In our love of God we must often ignore the material things, and even go counter to our likes. But in loving God we can never ignore our neighbor. To do that would be comparable to a man who says he loves his wife dearly and hates her children. We cannot really love God and despise His children—our neighbors.

Mercy is love in action

Mercy is love of neighbor, but for a certain kind of neighbor; it is love for a neighbor who is in need. It is a willingness to help a person who finds himself dependent upon others. Mercy sees a need and looks around for ways and means to alleviate the need. Mercy forgets self and one’s own suffering and has compassion on others in need and suffering. True mercy is based on supernatural motives, not on mere natural feelings of tenderness which are very erratic. We are good to others because we see the image of God in them. We help others because in them we see Christ amid His suffering. We forgive others because Christ forgave them and even died for them. Mercy overcomes all natural feeling of resentment and does good to others because Christ commanded it. Mercy thus founded on Faith will be universal, embracing all men. Perhaps our means are limited and we cannot actually assist everyone, but at least our will goes out to all regardless of race, creed or nationality. If our mercy is to ring true it will be governed by justice that seeks God and His truth above all. Christ was merciful to Mary Magdalen, but not to her sin. He was kind to her so that she might understand her plight and reject sin. Jesus pitied sinners and even ate with them; but he did not

condone their sin. On the contrary He gave His life in the most cruel way to atone for sin and to win sinners to repentance. Some people sob and plead mercy when they see a criminal justly punished. Such sobbings are unjust to the public. Only the fear of punishment can turn some would-be criminals from their crime and make the public safe. At times we must be "cruel" only to be kind and merciful. Friendly relations with non-Catholics are very good; but when this relationship leads to approving their error it is no longer tolerable. When we visit the sick, we are careful not to contact the disease. So also in dealing with sinners and non-believers we must not stain our soul by approving their sin and error.

Christ leads the way

In the Gospel for the first Sunday after Pentecost we hear the words of Christ: "Be merciful, therefore, as your heavenly Father is merciful." Christ, the one most fit to command, is telling us to help the needy, to forgive offenders, to "go easy" on our debtors. Christ is not one to command without showing us how. The very act of becoming man was an act of mercy. Mankind was condemned to a life of hopeless misery and suffering. Heaven was closed to man. Only because of God's infinite mercy was man promised a Redeemer and given another chance. The three years of Christ's public life were a continuous act of mercy! The Evangelist sums it up: "He went about doing good." For the hungry people in the desert He multiplied the loaves; to the bereaved widow of Naim He returned her son alive; to the little children He gave His blessing; to the repentant sinners He said, "Thy sins are forgiven. Go in peace and sin no more." The blind, the deaf, the dumb, the palsied, the

lame all received a new lease on life. Then at the end of this life of having "compassion on the multitude" He heard this same multitude cry, "Crucify Him. Crucify Him." Yet with almost His last breath He pleaded, "Father forgive them for they know not what they do." Well could Christ have said to us, "Be ye merciful as I your Master have been merciful."

Francis Mirror of Christ

Like Christ St. Francis, too, had a special love for the needy, and was ever ready to help them. He shared the feelings of the time towards lepers who were a people to be shunned. Charity had grown cold. "But," Francis tells us, "the Lord led me among them and I showed mercy to them. Thus did the Lord give me, Brother Francis, to begin to do penance." Never did Francis forget that lesson. Compassion for the unfortunate became as characteristic of Francis as poverty. It was very difficult for Francis to rebuke anyone. Yet he did rebuke his beloved Brother Angelo because the brother had been harsh to the three hungry bandits who had come to ask for something to eat. Brother Angelo had to make haste to find the robbers and give them the food he had refused earlier. Francis remembered that Christ had commanded us to be merciful, but nowhere had He told us whom and how to punish.

Again there is this typical incident revealing Francis' merciful heart. When one of his brothers could not sleep for pain of hunger as a result of excessive fasting, Francis arose and brought some food. Then in order to save the friar from embarrassment sat up and ate with him. In his writings too, Francis is persistent in commanding his followers to be loving and merciful towards all, to "love your

enemies and do good to those who hate you." Christ had loved his enemies; Francis following his example did likewise and commanded his followers to do the same.

Tertiary Mercy

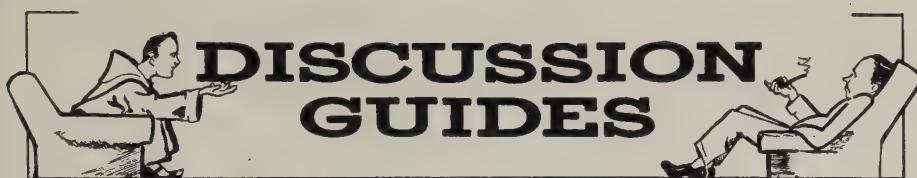
It is not surprising then, that the Third Order Rule re-echoes the teacher of Christ about mercy, sometimes expressly sometimes implicitly. One of the purposes of the common fund is to furnish means to help the poor. All must share in this form of mercy. The amount, however, is left to one's own choice and means. Again the officers are commanded to visit the sick of the fraternity either themselves or through delegates. At the death of a brother or sister all must assemble to recite the rosary for the deceased. These works of mercy are expressly singled out and no tertiary can excuse himself from them if he wishes to live the spirit he has professed.

There are other opportunities for mercy hinted at in the Rule. "Let them earnestly strive to maintain the spirit of charity. Let them heal discord wherever they can." What a close parallel this is to Our Lord's command, "Be you merciful, as your heavenly Father is merciful." How can anyone maintain charity and promote peace unless he has a heart of kindness for the needy and is ready to forgive offenses. There are too the rules aimed at moderation in cost and styles of furnishings, in amusements, in eating and drinking. Thus there will be more time and money available to share with the needy. The extra leisure time could well be given to visiting the sick or an elderly relative or neighbor who is longing to see a cheerful face and have some company. Someone rich in sports ability

can spend some leisure time sharing his abilities with neighborhood kids, or Cub Scouts, or Little League to help the kids grow up. These are just some of the many avenues open through which a tertiary can be merciful by sharing time and personal service with the less fortunate.

The Reward

There will be times when the calls of mercy will make hard demands on self. But it wasn't easy either for Our Lord to ascend the cross of Calvary. Nor was it easy for St. Francis to feed and care for the lepers, or to share the meager fruits of his begging with those who had been less successful. Christ, however, did ascend the cross because He had compassion on our misery. St. Francis did help the lepers because he saw Christ in them. Our works of mercy will be easier too if we see Christ in those whom we serve. And we can always look to our reward in heaven. The more we do to relieve the needs of others, the greater assurance we will have of hearing the words: "Come ye blessed of my Father, possess the kingdom prepared for you from the beginning of the world; for I was hungry and you gave me to eat; thirsty and you gave me to drink; naked and you clothed me; sick and you visited me; in prison and you came to me." If the command "Be merciful," seems stern, we can take courage in Our Lord's promise: "Blessed are the merciful for they shall obtain mercy." If we are kind to others and forgive those who offend us, we too will be forgiven and treated kindly to some extent in this life, but above all we will receive a merciful judgment on our day of reckoning. Then our works of mercy will stand by us as we face the Judge and plead for the promised reward. ●



DISCUSSION GUIDES

Text: "No one, having put his hand for the plow and looking back, is fit for the kingdom of God" (Lk. 9, 62).

"When . . . the year and term of probation are over, he should be received to obedience. After that it will not be lawful for him . . . 'to roam abroad beyond obedience.' . . . For, according to the Gospel, nobody putting his hand to the plow and looking backward is fit for the kingdom of God" (Words, 283d).

Subject: Faithfulness to the rule.

1. *What is the safeguard that keeps us from "roaming abroad beyond obedience?"*
2. *The church has put its official seal on the rule, guaranteeing eternal life if we persevere to the end. What is our attitude toward the rules and regulations of the Third Order?*
3. *How can we grow in appreciation of our rule?*
4. *Can our attitude toward the rule affect others? How?*

"That is the counsel Christ is giving us. Go, therefore and do exactly what you have heard. And blest be the name of our Lord Jesus Christ, who has pointed out to us the way of the Gospel Life" (Words, 40).

Text: "Blessed are the meek, for they shall possess the earth" (Mt. 5, 4). "You will find some people that have faith, are meek and gracious. They will be happy to welcome you and your words. But you will find far more that have no faith. They will revile and resist you and set themselves against what you say. Be resolved at heart to bear everything in patience and humility" (Words, 213).

Subject: Meekness of heart.

1. *What is true meekness?*
2. *In what way will the meek possess the land?*
3. *Francis shows us the truth of meekness. What will be the reaction of a person who persecutes another and in return sees him bearing "everything in patience and humility"?*
4. *Is meekness the coward's way out?*
5. *The opportunity to practice meekness comes often. In what practical ways for a teen-ager?*

The Name of Jesus

Philip Marquard O.F.M.

LOYALTY TO CHRIST IN ST. FRANCIS' mind, also dictated the greatest respect for the name of Christ. His biographers tell us that wherever he saw the name of Jesus written on a piece of paper on the ground, he reverently picked up the paper and placed it in a place of honor. Similarly, as he pronounced the name of Jesus, he ran his tongue over his lips as if to taste the sweetness left by the expression of this most holy name.

Small wonder then that devotion to the holy name of Jesus became a Franciscan characteristic. Two outstanding leaders in this regard were the renowned Franciscan missionaries, St. Bernardine of Siena and St. John Capistran. Like them, you too must recognize the power in the name of Jesus and the reverence due it.

1. Power in the Name of Jesus

Christ's name is powerful because it is God's name. Jesus means savior. All power is attributed to this name which belongs to God. For the holy name of Jesus reveals to you the tenderness of his love, the riches of his mercy and grace, and the wonders of his wisdom. It is a name in which are contained all knowledge and science.

It is this name of the Lord before which the Dominations and Powers of heaven kneel in adoration exclaiming: Holy! Holy! Holy! St. Paul writes: "In the name of Jesus let every knee bow of those that are in heaven, on earth, and under the earth." There is a famous painting picturing these words. In the center is depicted the name of Jesus in all

brilliancy, while on either side humbly kneel an angel and a man. At the very foot of the painting, crushed to the ground, is Lucifer in forced adoration. Yes, indeed, at the name of Jesus let every knee bow of those that are in heaven, on earth and under the earth.

The power of the name of Jesus is also seen from its effects. It was by the power of the name of Jesus that the sick were cured and the dead raised to life. The very first miracle of St. Peter was worked through the name of Jesus. A lame man sat at the gate of the temple and asked St. Peter for an alms. St. Peter replied: "Silver and gold I have none; but what I have, that I give thee. In the name of Jesus of Nazareth, arise and walk" (Acts 3, 6). To the consternation of all, the man immediately leaped to his feet and walked. He was cured.

Nor was that the only miracle worked through the name of Jesus. Many followed. Witness, for instance, the wonders wrought through the Holy Name by the Franciscan, St. Bernardine of Siena. One day in Rome he met a man who had lost the use of his limbs. This man begged the saint's prayers that he might be cured. St. Bernardine felt a great pity for the poor cripple, and said: "Do you believe that the Holy Name of Jesus can cure you?" "Yes Father," he replied. Then the saint gave him his hand and calling upon the name of Jesus, asked him to rise. The sick man obeyed and was restored to health.

St. Bernardine used the symbol IHS in all his missions. He had a special

banner with these letters on it which he displayed everywhere. These letters were the Greek letters for the JES of Jesus. He encouraged people to put this emblem over the doors of their homes and on public buildings. Through this devotion many miracles of grace were performed in the souls of these people.

Another important example of vigorous devotion to the Holy Name is that of the Franciscan, St. John Capistran. We celebrated the fifth centenary of his death this year. More than anyone else, he is responsible for the great victory of Christendom over the Turk in the battle of Belgrade in 1456. This was a decisive victory, and it was achieved through the use of the holy name of Jesus. St. John Capistran made this name the battle cry of the Christians. He practiced it with them by having them shout it three times. Some of the Turks, who were taken prisoners, were asked by the Christian soldiers why their troops, though so well armed and numerous, had taken flight before such an inferior force of Christians. They answered that they had been terrified on hearing mysterious voices in the aid calling the Holy Name of Jesus.

Today the name of Jesus is just as powerful to rout the devil and all evil. This is especially the case at the hour of death. That is the reason the Church enriches the invocation of the name of Jesus at death with a plenary indulgence. Christ himself said: "In my name the devils shall flee."

2. Reverence for the Holy Name

The striking power and sacredness of the name of Jesus ought to fill you with reverence for it.

In the Old Testament the Jews truly had every reverence for the name of God. The solemn scene in the desert when Moses lay upon his

face before the burning bush and the Lord spoke his name, saying: "I am who am," that is, "I am the Eternal One—Jahweh (Jehovah), was vividly impressed on their minds. Consequently, the Jews feared their God and respected his holy name. Only the high priest was permitted to pronounce that sacred name, and that once a year on the solemn feast of the atonement, when, covered with sack-cloth and ashes, he entered the Holy of Holies.

The other Jewish people, whenever they met with the sacred name, Jahweh, would pause for a moment in holy awe, and then substitute another word, namely, Adonai, which means Lord or Master. The high priest bore the sacred name, Jahweh, engraved on a plate of purest gold, fastened to his mitre and hanging down over his forehead, so that all the people looking at this might be constantly reminded of the important duty of always revering God's holy name.

This clearly indicates in what high regard the holy name of God was held in the Old Testament. It was a God of fear these people honored. In the New Testament, however, it is the God of love we know and revere.

The ancients knew nothing of the love of a God who took our flesh and blood and became one of us. They had never heard of the greetings of the angelic choirs on Christmas morning: "Glory to God in the highest." They knew not Jesus as we do, going about from place to place curing the blind, the lame, the deaf and the dumb. They had never heard the words from our Savior's lips, saying: "Greater love than this no man hath, that he lay down his life for his friends." They know nothing of Jesus dying on the cross out of love for us. They knew nothing of Jesus coming upon our altars in the Holy

Eucharist, nay, into our very bosoms in Holy Communion. This is the God we know and love. This is the God of love who speaks to us, saying: "Thou shalt not take the name of the Lord thy God in vain."

We know the name of Jesus is the most sublime and significant name in the history of mankind, and yet so many use it carelessly and even maliciously. Sad to say, Catholics known as frequent communicants are heard to misuse the name of Jesus.

How would you like it, if someone contracted the habit of using your or your parents' names as mere expletives to register their surprise, anger or indignation? And how would you fancy the manner of a man who had accustomed himself to punching your face every time he met you, even though he would assure you that it was just his way, and that he meant no harm whatever by it? God was most sensitive about even the reverent use of his holy name in the Old Law. He will therefore not be insensible to any irreverent use of it in the New Law.

Obviously then, misuse and abuse of the name of God and Jesus Christ indicate lack of knowledge and love of him and his sacred name. If you fully realize and appreciate the significance of the Holy Name, you will use it only reverently and prayerfully. "We take good care," says St. John Chrysostom, "not to wear out our best clothes by putting them on every day; so we must beware lest we thoughtlessly utter the name of Christ, which is worthy of our profoundest reverence."

The illustrious martyr, St. Ignatius of Antioch, had a sincere love and reverence for the name of Jesus. His executioners tried everything to make him profane this name, but he steadfastly refused, saying: "You may cut out my tongue or even kill me, but

you will never make me dishonor this Holy Name. It is written on my heart by the fire of love." In fact, after his martyrdom, the holy name was said to be found inscribed on his heart. The wild beasts had torn his body to pieces and devoured it, leaving only a few bones and his heart.

Because of his extraordinary respect for the holy name of Jesus, St. John Capistran was rewarded in his hour of trial caused by the lack of interest among the Christians when he sought to organize against the advancing Turks. During the memento for the dead, as he read Holy Mass one day, he saw an arrow fall from heaven upon the altar. On the arrow were written in golden letters these words: "Fear not, John, go quickly. In the power of my name and of the holy cross thou wilt conquer the Turks." Filled with new enthusiasm he set forth and accomplished his task.

You, too, can expect to accomplish much through the holy name of Jesus, if you maintain a holy esteem for it. You show you have a lively devotion for the Holy Name by bowing your head when it is pronounced. You must acquire the habit of invoking this holy name, when you need help or grace. Christ is quick to respond to the reverent use of his name.

Another generous practice is to say some ejaculation when you hear Christ's name taken in vain; as for instance, "My Jesus mercy." This done quietly will be most pleasing to God.

Above all it is well to keep in mind the advice of St. Paul: "Whatever you do in word or in deed, do all in the name of Jesus" (Col. 3, 17).

In this way you will live up to the Franciscan tradition of honoring the name of Jesus, and bring down on yourself the blessings of St. Francis.

St. Bonaventure Speaks



RIIGHT from the start let us understand that the primary desire of the soul must be a longing for God.

St. Bonaventure writes: "Vehemently desire His divine goodness stamped

with an intense communion with the Holy Spirit. With great vehemence desire to be like God which is brought about by a faithful imitation of Christ crucified. With vehemence beyond measure so desire to possess God by that eternal, clear vision that you can sing with the prophet: "My soul longs for the strong and living God; when will I come and appear before the face of God."

The soul must be humble to sense its emptiness in the presence of God. Franciscan humility is also called poverty. "The life of our Lord Jesus Christ was a life of extreme poverty. The poorer a person is the more he resembles the Son of God and approaches the ideal. Asked what leads a person more effectively to perfection, St. Francis answered, "Poverty."

The soul must devote itself to acts of piety. "Weep over your daily sins; confess them; receive the Holy Eu-

French by Jean de Dieu Bonnaud
O.F.M.

English by Albert Nimeth O.F.M.

charist for piety is achieved through divine worship. Devote yourself to whatever promotes the salvation of souls. Sometimes help them by prayer; at times instruct them by word, at times lead them by good example so that He who hears you will say: "I come." In all these things, however, do not jeopardize your own salvation. Devote yourself, finally, to those acts of mercy which alleviate corporal suffering, attend with patience, console with love and assist with humility, joy and compassion."

The soul must give itself to meditation. "Oh my soul, carefully examine each day as you live it. Note carefully your progress, your imperfections, your habits, your affections, your resemblance or lack of resemblance to God, your advancement toward God or your estrangement from Him. Bear this in mind always: you will be better and more worthy of praise if you know yourself as you are. You may have knowledge of the things of heaven and earth, but at least from time to time return to yourself. Regulate your appetites, guide

your actions, direct your course. Ponder carefully that nobility with which God endowed you, also that deformity whereby you voluntarily disfigured yourself by sin, and finally that proof of divine goodness which often restored you by grace."

The soul must give itself to frequent prayer. "Strengthen yourself by growing in the love of prayer. Prayer makes us humble, patient and obedient. Through prayer you possess all that is good. Prayer gives you God in this life and in the next. St. Francis used to say that it is practically impossible to make progress in the service of God unless a person loves to pray. My dearly beloved, if you want to give yourself to prayer, then give yourself completely. If you wish to have silence, then get off to some secluded spot. God, though he may be liberal to excess and is more ready to give than we are to receive, nevertheless wants to be asked by us so as to give Himself an opportunity to increase in us the gifts of grace of his Holy Spirit. He demands that we pray not only by meditation or mental prayer which lifts our spirit to God, but also by vocal prayer whereby we ask God for what is fitting. Since we do not know what is important and in order that we might not make a mistake in asking, He Himself has taught us the ideal form of prayer composed by himself, the Our Father, in which he find all that we need."

Meeting Jesus

The Son of God became man and came to earth to be among his own. St. Bonaventure meditates on the mystery of the Nativity. "Behold nine months after His conception, the Prince of Peace is born. Just as He was conceived without the stain of sensual pleasure so he emerges from

the virginal womb leaving his mother intact like a bride from her chambers. Although rich and powerful, he chose to become poor and weak, to be born not in a home but in a stable, wrapped in poor swaddling clothes, nourished by the Virgin's breasts and placed in the manger between an ox and an ass. Then dawned the new day—the new day of redemption, of reparation for days gone by, of eternal joy. For the entire world the heavens became as sweet as honey."

St. Bonaventure then speaks of his admiration for the marvelous condescension and the love of God for us. Jesus conforms to the ways of men. "On the eighth day the Infant was circumcised and called Jesus. He does not delay paying the price of his blood so as to leave no doubt that he is truly your Savior—a Savior like man in everything except ignorance and sin as promised to our forefathers by word and figure. That is why he accepted the mark of the circumcision, just as at birth he appeared in the likeness of sinful flesh in order to atone for the sins of the flesh. He humiliated himself to gain our salvation and eternal justification.

"Why then are you, dust and ashes, so proud? The innocent Lamb of God who takes away the sins of the world does not recoil from the stigma of the circumcision. But you, sinner, that you are, consider yourself just and shun the means of your eternal salvation."

Christ brings us to the Father

If the Son of God became man, then man must become like God. It was for them that he became a complete man. "Indeed, the glorious flower of the root of Jesse, which blossomed in the Incarnation, withered in the Passion and blossomed once again

in a wonderful manner has become the most beautiful ornament to all. The beauty of Jesus surpasses that of the sun. Blessed are the eyes that see Him. Blessed are you also if there remain any of your race to see this most desirable splendor."

Next the soul considers the sorrowful mysteries of Jesus. On the cross he said: "All is finished," and gave up his spirit.

"For your sins our Master endured the agony of his passion, persevered with patience to the bitter end and perfectly fulfilled all that the sacred scriptures said about Him. On our part if we wish to be members of our Master, we must faithfully persevere in all adversities. Under the guidance of our most merciful Master we will attain the goal of our ordeal and be able to say with confidence, "it is finished" that is, "by your grace and not by my own power I have fought the good fight; I have run the course: I have kept the faith."

To gain glory with Christ the soul must suffer the passion with him. First of all she is to consider Christ on the cross.

"Now see, my soul, how He who is the Lord blessed above all is plunged from head to foot into the water of his passion and the water enters into the very depths of his soul in order to snatch you from similar suffering. 'Oh, who will grant that my request be fulfilled and that God grant what I ask' (Job 6, 8) that I be transfixed and nailed to the cross with my beloved."

The soul must be nailed to the cross with Christ.

"The true lover of God and disciple of Christ who desires to conform perfectly to his crucified Lord must continually carry the cross of Christ in his soul and body. He must experience the words of the Apostle: "With

Christ I am nailed to the cross." Only such a soul deserves to forcefully experience this kind of affection and sentiment who, ever mindful of the passion of Christ, meditates with a vivid memory, a penetrating mind and an ardent will on the labor, the wounds and the love of Christ crucified.

Finally the soul prays thus: "Oh Lord Jesus Christ who at the sixth hour mounted the cross, thirsting for our salvation, did permit yourself to drink gall and vinegar, we pray and beseech you that you make these ardent and burning hearts of ours thirst for the chalice of your Passion."

If the soul shares in the suffering of the Passion, it will share equally in the triumph of the resurrection. "At a time when agony of the passion was ended, when the bloody dragon—the enraged lion—believes itself victorious over the immolated Lamb, when Christ was descending into hell, there burst forth from his soul a divine power. By this power he emerges as a well equipped army, snatches the prey from the enemy, bursts the gates of hell, chains the serpent and strips the powers and principalities. Brazenly triumphant, he confidently and in a brilliant manner turns them over as a laughing stock. The 'leviathan' is snared by the hook and his jaw pierced through by the Christ so that he who had no rights over him in the first place and attacked him, now lost the rights he seemed to have over his body. Thus the true Samson crushed the enemy in his own death. Then the spotless Lamb takes the prisoners who were in the "waterless pit" and plunges them into the blood of his covenant and there begins to radiate the brilliance of the new light for those who had been living so long in the dark regions of death."

(See page 185)

Go, GET DRESSED

ONE OF THE ACCUSATIONS so often leveled at Catholics is that they are out of contact with reality. Non-Catholics say we live in an ivory tower, oblivious of conditions around us. We are good. We move in circles that are good. Because of this, we deny that immorality exists. When we are made aware of something that isn't exactly cricket, we are shocked. Those who say all these things are not far wrong.

For instance: because the divorce rate among Catholics is low, the fact that a half a million marriages crash yearly means little to some Catholics. Because we attend Sunday Mass, the staggering number of people with no religion seems impossible. Because we are always careful of what we wear, we would like to deny there is a problem of immodesty in dress.

This article now takes a feminine turn, but that cannot be helped. This pertinent subject concerns women primarily.

The fashions women wear have always reflected the character of the time. And since the coming of Luther and Protestantism and the "Christian institution of feminine inferiority," women have fought tooth and nail for equality with men. As each step was accomplished, each new freedom gained, the clothes women wore became less cumbersome, allowing more freedom of movement, more comfort.

Now almost anyone with any amount of sense will have to admit that fashions have become scanty. Sleeves no longer exist, hemlines are shorter, necklines lower, sweaters

tighter, cocktail gowns slimmer. In the face of all this what can we say but "Hail Paris. Hail Hollywood. And what happened to the ability of the American women to think?"

I suppose I sound cynical and harsh. Women will think that I am a traitor to my own sex. But I am not. I am proud and thankful that I am a woman. Somewhere I was taught that the most beautiful thing in all of God's creation is a woman, and that women are to be respected. Well, something has happened to all those beautiful ideas and ideals. Instead of respect we get sneers. It's those dear little lamby-pie women who haven't enough spunk to do anything on their own, but follow a leader like sheep; those women who haven't sense enough to realize that God meant brains for things other than stuffing a skull, those wishy-washy women who are always so sweet, but dare not object to what is wrong or defend what is right—these are the ones who have put all womankind in its present deplorable position.

Now let's get back to that little matter of clothes. Most women are wearing clothes that aren't cricket because it's "all they can find in the stores." Designers produce that type because they know that women, in their effort to be daring, will wear almost anything that is going to make people, especially men, sit up and take notice.

Well, the backless, sleeveless, frontless gown that is becoming standard daytime attire will do the trick all right, but for how long? Every once

in a while a girl will complain to me about not having dates. The fellows will usually answer, when we want to know why, "We aren't taking out a body or another man. We want a girl." You can't blame the fellows. The girl who wears levis and slacks in public isn't being feminine. Whose fault? Everybody is doing it. The opinion the boys have of the Catholic coed who came to class in Bermudas is not very complimentary. You should hear what they think of the gals who go to Sunday Mass in those darling sundresses. Oh yes. Everybody is doing it.

What I say about the boys is not mere speculation. As an example, the boys in one midwestern city were so disgusted with the stuff their girls were wearing that they took the initiative, and went into the high schools and academies and told the girls straight out how they wanted them to dress.

Now, you will want to know, "Why am I shouting all this at Junior Tertiaries who are creme de la creme?" I am shouting it because whether or not we actually do wear the immodest stuff, we are affected by it and it is our concern. There are top-flight women in the country today, including columnists for Catholic publications who will all but deny the existence of the modesty problem. There are other top-flight women who refuse to believe that another member of the Mystical Body of Christ is no concern of theirs. They refuse to believe that what one woman says or does has a bearing on the rest of women.

Unless Catholic women take the lead in dressing and acting like women, true women, it will never be done. Once we start, we will set off the chain reaction and the effects will be felt everywhere. It is up to us! ●

ST. BONAVENTURE

(Continued from page 183)

Perfection for the soul in this life consists in imitating Christ in his death and resurrection. One day we hope to join Him. On our journey the Blessed Eucharist is our support. "Among the memorable things of Christ the most important is the last Supper when not only is the Paschal Lamb offered for our food, but the Immaculate Lamb who takes away the sins of the world is also given as our food under the appearances of bread, containing all sweetneses and delight."

"O admirable generosity to give His holy Body as our food and his Sacred Blood as our drink, first to the priest, then the Church, then the entire world, that that which was soon to be an acceptable sacrifice to God and an inestimable price of our redemption might become our viaticum and sustenance."

One day, heaven, the desire of the soul, will be at hand. St. Bonaventure expressed his desire in these words: "O God, I pray that I may know you, love you and rejoice with you. If I cannot do so completely in this life, may I progress from day to day until I attain the fullness thereof. May my knowledge here increase to fullness hereafter. May my love here increase to fullness hereafter. May my joy here be great in hope and hereafter full in reality."

"O Lord, through your son you exhort us, even command that we ask and you promise to grant full joy. O true God, I ask that my joy may be full. I beg of you, Lord, what you advised us to ask for through your wonderful Counsellor. May I receive what you promised and my joy will be full." ●

Ground Rules

Xavier Carroll O.F.M.

“CAN’T TELL THE PLAYERS WITH-OUT A SCORECARD!” That cry of the hawkers at the ball park always was quite a “come-on.” It did make sense. It is always helpful to have essential data before you in black and white. A handy directory is a worthwhile tool. A number of fraternities have agreed on this and have prepared a little leaflet containing the code of customs and regulations peculiar to their local group. Every member and aspiring member is equipped with one. A very obvious device for the smooth running of things; one which deserves more general use.

The idea is most serviceable in fraternities of 50 or more members. In smaller groups it is a bit easier for the individual tertiary to keep informed on such matters as who the officers are, the time and place of the various meetings, the fraternity council and standing committees, and the policies of the fraternitiy. This is not the case with the larger group. Very often a member of a large fraternity may move along for quite a while ignorant of basic data. A handy little leaflet-size code of local ground rules would supply this deficiency. This

would be a welcome instrument for the novice and a definite convenience and reminder for the professed.

One example of such a leaflet is before me. It is a foursided variety that can easily be slipped in one's prayer book. Items that it contains are a) the mailing address of the Fraternity, with a distinction made between the canonical headquarters (the church or rectory) and the business headquarters. Proper understanding of this difference would probably be welcome by most directors. An agreeable development. b) The roster of officers. c) The time of the meetings both of the general fraternity and that of the officers, along with the specific location of novice instructions. d) The norms for determining good standing, what constitutes delinquency and how one redeems himself. It is worthwhile to have this in black and white. e) The system used in the fraternity for recording presence at the monthly meeting and how an excuse is to be presented. The leaflet before me makes this provision: “Supervision of attendance at the monthly meetings is maintained by means of an attendance and offering envelope bearing the Tertiary's roster number. In case of inability to attend, forwarding the attendance envelope will constitute a formal excuse!” Everyone knows where he stands. f) A word on the common fund and how provision is made for it, what is expected and how the collection is carried out. g) The customary dates for reception and profession plus a word or two governing the postulancy. h) A list of all the spiritual benefits and indulgences conferred through the fraternity. A word explaining how one goes about obtaining the indulged blessing privately. There are undoubtedly many tertiaries who are a bit confused on such practical pro-

cedures. i) Local customs regarding the care of the sick and duties toward a deceased member. The arrangements adopted for fulfilling the provisions of paragraph 14 of the Rule which requires prayers in common at the wake or funeral of a deceased member in good standing plus the private suffrages expected of each tertiary. There is occasion here to remind the sick tertiary of his obligation to maintain contact with the fraternity and to urge him to brief his family on how to cooperate in the matter. j) Standing committees or activities of unusual importance are listed, together with the when, where and how of the matter. Perhaps a listing, summarily of the tertiary's essential equipment, together with prices, may be worthwhile: scapular, cord, ritual, one or other explanation of the rule.

Just a moment's reflection makes it clear how useful such an inexpensive little directory would be. Items other than the ones suggested probably occur to the individual directors. Not the least advantage of the proposed printed code lies in having something objective that can be conveniently invoked when the need arises to sanction established customs. This may be necessary when dealing especially with relatives of tertiaries not in good standing. It is a provision against many an otherwise embarrassing moment.

It may be of interest to note also that a number of Tertiary Provinces have drawn up a code of management for the uniform direction of entire provinces. There are at least nine such codifications. Business firms do such things to insure standard procedure where this is desirable. It is an idea that deserves more widespread consideration among Third Order circles. ●

PROPHETS

(Continued from page 172)

Sketchy as this article is on the Prophets, it was found necessary to clarify the term Prophet as used in the bible and prophecy in common language. One more notion should be explained that is prophecy as it occurs in New Testament Church history. Thus, in the Acts of the Apostles (11, 27) we read: "Now in those days some prophets from Jerusalem came down to Antioch." Then again, in several of the Sunday lessons we hear how St. Paul speaks of "the gift of prophecy." In First Corinthians, 13, 2 the Apostle himself defines the term: "If I have prophecy and know all *mysteries and all knowledge* . . ."

Definitely St. Paul indicates that prophecy was not only foretelling future events. Rather, the New Testament prophet was one who fulfilled a divine vocation in the infant Church, supplementing by *instruction* and *admonition* the teaching of the Apostles. With the close of the apostolic age this so-called charismatic gift of the Holy Spirit came gradually into disuse. Naturally so. The inspired writings of the New Testament spread in ever widening circles, and the priestly sermon, based on the inspired writings, became the normal channel for the word of God.

Nowadays, official prophecy in the sense of this article (even to its last paragraph) is at an end in the Church. What remains is at best only private prophecy; and the less curiosity and preoccupation with this nebulous field of religious thought, the better. Your own prophecy probably carries as much weight as that of any other, even holier person. ●

BOOKS

Franciscan Perfection, Cesaire de Tours, O.F.M. Cap., Trans.: Paul Barret, O.F.M. Cap., Newman Press, \$3.25.

This book can proudly take its place among the many volumes on Franciscan spirituality. The author goes back to the origin of this spirituality, namely St. Francis himself. St. Francis did not write a book on spirituality. He didn't have to; he lived it. So intense was that living that no one book can exhaust all the phases. This is not a biography of St. Francis. Though there is a lot of biographical material in it, the main purpose is to point up the ideals followed by the saint. The author uses some of the great events in the life of St. Francis as his points of departure. First, "Preparation for Franciscan Perfection—Assisi"; second, "Vocation to Franciscan Perfection—San Damiano; third, "Spread of Franciscan Perfection — The Portiuncula"; fourth, "Consummation of Franciscan Perfection — Mt. Alverna"; fifth, "Performance of Franciscan Perfection—The Hill of Paradise." With him we follow St. Francis through these various stages and the Franciscan way of life evolves before our eyes. Franciscan Perfection, be it noted, adds nothing to the essence of Christian perfection. It is only a form of that perfection. Charity which does all things well is modified and specialized in Franciscan perfection. Its object is Christ crucified. To carry the cross with Christ, to die daily thereon is the way laid down by the Master. With all the sincerity of his young heart Francis cast himself at the foot of the cross in order to become one with Christ. Here is a book for all Franciscans and lovers of the Franciscan ideal.

The Popes on Youth, Raymond Fullam, S.J., Americana Press, \$5.00.

Fr. Fullam has culled from the pronouncements of the last five popes significant passages that have a bearing on the formation of Youth. The book has four divisions "Authority of the Popes on Youth," "Principles on the Formation of

Youth," "Directives on Adult Responsibility," "Influences Adverse to the Formation of Youth." The 448 pages are well indexed for convenient use. This is a commendable feature of the book because the author lets the popes speak for themselves and to have an easy access to such authoritative statements is a great boon. The book comes at a time when it is most in need. With all the tripe and tommyrot our so-called experts are formulating on the training of youth and curbing delinquency, we need a strong voice and a sure guide. There is no better guide than the experience of the Church. It goes without saying that anyone who has anything to do with youth will want to read this book. We especially recommend it to parents who are the first to exert an influence on youth.

Moscow Was My Parish, George Bisonnette, A.A., McGraw-Hill, \$3.95.

Anyone who tries to pry open the tightly closed fist of the Soviet Empire to see what it encloses is bound to have an audience. In twenty-two short chapters Fr. Bisonnette outlines his activities as chaplain to the diplomatic corps in Moscow. He gives us an insight into the grassroot attitudes of the people. At times he can be witty and humorous and at others serious and saddening. He introduces us to the earthy mentality of some of the people when he tells us that some of the Russian women refuse to use a modern washing machine because "the washing machine has no eyes to see the dirt." Fr. Bisonnette was allowed to visit outlying regions seldom seen by Westerners. He gives us a clear picture of this greater Russia. With him we also meet some Catholic priests recently released from labor camps. And a tragic meeting it is. In all the book presents a fair, objective non-professional evaluation of religion and everyday life in Russia today.

Meditations before Mass, R. Guardini, Newman, \$3.00.

A noted German liturgy scholar gives us a book to help us penetrate the meaning

and significance of the liturgy in our day. This is not an ordinary meditation book. It is not intended to be used in the quiet hours before Mass, but rather it is to be used *before* Mass, that is, before we can attend Mass intelligently. Part one is concerned with basic concepts. His point is this: if the liturgical act is to be taken seriously, we must prepare for it beforehand with the total concentration of mind and heart. Accordingly he discusses the importance of silence, composure, holy place and holy time. Part two discusses the Mass itself inquiring into its essence and what it means to us, but always keeping in mind what it demands of us. The author is concerned primarily with *doing* in contradistinction to *knowing*. He maintains that the true nature of the Mass is so feebly understood because believers rarely "do" it properly. This book will probe some depths most of us never realize exist.

Questions and Answers, Cecily Hastings, Sheed and Ward, \$3.00.

In fifty-seven crisp and stimulating pages the author gives us a words-eye view of the Catholic truth as a whole. The details certainly are not there but there is enough present to set the stage for the second part of the book which is the Question and Answer section of 180 pages. The pattern the author follows is God, creation, man, Christ, the Church.

1000 Questions and Answers on Catholicism, P. O'Reilly, Holt, \$3.95.

Closely allied with the book above is this book by another journalist. A thousand questions cover a lot of territory. Since the two books cover the same topics it is interesting to compare the treatment. Mr. O'Reilly is blunt and to the point. He gets to the heart of the question without delay. Miss Hastings on the other hand is more verbose. It makes for more delightful reading. Mr. O'Reilly has the information; Miss Hastings has the finesse. Both books go beyond the catechism and give specific applications and solutions for specific cases.

Brothers of the Sun, Simon Conrad, O.F.M. Cap., Paluch, 50 cents.

The various branches of the Franciscans sometimes confuses the outsider. The trademark of one branch is the beard. This has attracted attention no end. What branch is this? Who are they? Whence

did they come? Fr. Simon answers these questions about the *Capuchins*. He traces the history and origin in a necessarily scanty manner. The inspiring chapter is number three in which the author writes about the Capuchin saints, St. Felic Cantalice, St. Seraphin of Montegranaro, St. Joseph of Leonessa, St. Lawrence of Brindisi and others. The story is brought up to date with a brief chapter on "The Capuchins in the United States." This is another in the series of the excellent *Lumen Books*.

Enthronement of the Sacred Heart, Francis Larkin, SS.CC., Catechetical Guild, 50 cents.

In his foreword, Fr. Cuthbert Malone, O.F.M., calls this book a "Godsend, a light to instruct and a guide to direct us in achieving the aim of the Enthronement Crusade—the Social Reign of the Sacred Heart everywhere." The book gives an account of the life and work of Fr. Mateo the great Apostle of the Sacred Heart. The second part deals with the doctrine and promises of the Sacred Heart. The third part is concerned with the Reign of the Sacred Heart with a special emphasis on the Enthronement in the home. The fourth part contains prayers and devotions to the Sacred Heart. The Appendix of the book gives practical consideration which will be of great help to priests and promoters of devotion to the Sacred Heart.

The Fifteen Mysteries, Theodore Maynard, St. Anthony Guild, \$1.00.

Theodore Maynard has come up with something unique—a series of meditations on the mysteries of the Rosary written in blank verse. Rich in imagery and provocative in thought the little volume will afford not only pleasure but inspiration. Also from St. Anthony Guild are several pamphlets: **Indulgences of the Religious Tertiaries of St. Francis of Assisi**, 50 cents. This is a translation from the German of Fr. Paitsch and contains a calendar of indulgences for the entire Franciscan family. It treats the matter of affiliation and communication of privileges. This pamphlet fills a definite need in this country. **Mary All Glorious**, 50 cents, is a translation of the Apostolic Constitution **Municentissimus Deus** of Pope Pius XII. The translation and annotations are the work of Dominic Unger, O.F.M. Cap. **Confidence, Sister**, 10 cents, by Alphonsus Ryan, O.F.M., contains nine very brief talks to religious.

ITEMS of INTEREST

On the Holy Father's Birthday a book of essays by scholars from many countries was presented to His Holiness. Editor and Italian contributor to the volume is Fr. Augustino Gemelli O.F.M., founder and rector of the University of the Sacred Heart at Milan. The book is multilingual; and, indeed, it would have been less than a compliment to a Pope so gifted in languages to have it all translated into Italian. Besides Christopher Dawson, eminent British historian, three other writers in the English language are Father Thomas Merton, Bishop Fulton Sheen, and Professor Oscar Halecki—although the latter represents Poland rather than the United States, taking as his subject "Pius XII and Eastern Europe." Mr. Dawson wrote on "The Teacher of Nations"; his essay was also translated into Italian and published in the special birthday number of the *Osservatore Romano*. ●

Pope Pius XII and the Third Order "La Revue Franciscaine" sums up: The Pope's father, Philip Pacelli was a fervent tertiary and one of the principle promoters of the general congress of the Third Order held in Assisi in 1895. The Pope's brother was named Francis in honor of the Poverello and later distinguished himself as professor and jurist at the University of Rome. Francis Pacelli was received into the Third Order on November 20, 1920, at Ara Coeli and professed on January 15, 1922.

▲ The present Holy Father was received into the Third Order in 1902 by Msgr. James Della Chiesa, the future Pope Benedict XV who wrote the grand encyclical (Sacra Propediem) on the seventh centenary of the founding of the Third Order in 1921. As a Cardinal he preached the panegyric on St. Conrad of Parzham O.F.M. Cap. on December 16, 1934, commemorated the meeting of St. Dominic and St. Francis in a sermon on June 2, 1935, and preached at the crowning of St. Mary of Are Coeli on June 22, 1938. As Pope, he named St. Francis of Assisi and St. Catherine of Siena co-patrons of Italy in a Brief of June 18, 1939 and delivered a re-

markable allocution May 5, 1940 on St. Mary of Minerva.

▲ To the tertiaries of Rome on September 20, 1945, he affirmed again his faith in the Third Order as a world changing force and pointed out that the spirit the world needs is precisely the spirit embodied in the rule and life of the Third Order. To a group of tertiaries from Florence in 1947 the Holy Father said "You have joined the Third Order to give you a firm hand in your life of sanctification and the apostolate. In this we are together. Can I count on you? Always defend your faith, understand it and always and everywhere live it. I impart to you the blessing of the Holy Father. . . ."

▲ In his message to the tertiaries of Belgium on February 20, 1951, on the centenary of the erection of the fraternity at Brussels by the Capuchin Fathers, Pope Pius declared that it was urgent for them "to be witnesses in the world of the sublime ideal of fervor, of detachment and of charity, given to you by the Poverello of Assisi, messenger of this ideal in his epoch. This entails a faithfulness and fidelity to the Franciscan spirit and to the obligations which it contains."

▲ On January 10, 1952, addressing the tertiaries of Rome, the Holy Father called on them to come to the defense and positive building up of the apostolate by enlightened and unified action, generous in the love of doing good. On March 25, 1952, he congratulated the eminent Italian tertiary Piero Chiminelli, for his book, "The Third Order of St. Francis, living force in the Church." The seventh centenary of the death of St. Rose of Viterbo (February 25, 1952) and his own jubilee as a Franciscan tertiary (August 15, 1952) afforded the Holy Father an opportunity to speak on the Third Order, urging the members to the practice of the spirit of penance, the spirit of fraternal charity and zeal for the advancement of civil and domestic peace and happiness by force of the love of God.

▲ He addressed a special letter to Joseph Folliet, Franciscan tertiary and director of the "Social Chronique" of France and also gave a special allocution (August 8, 1952) to the "Companions of St. Francis" founded by Mr. Folliet in 1927. The Holy Father exhorted 400 Companions received in audience, to continue to intensify in their lives the spirit of St. Francis. On August 19, 1952, the Holy Father received young tertiaries in audience at a National Congress. After speaking about their problems, their families, their activities, and after posing with them and giving each a souvenir, he said "Today, my children, you give me great consolation. Precisely the same thing I wish for you. Live the Gospel life in the spirit of St. Francis, work with the same spirit because the enemy does not sleep. . . ."

Franciscan History in the Rieti Valley by Bishop Arduin Terzi O.F.M. was reported in the March Items as containing a discovery of the original cell of St. Francis at Mt. La Verna. That was a gross understatement based on news reports about the book that came to us over the ordinary news channels. We procured the book itself and find that it is a storehouse of Franciscan information, wonderfully documented and beautifully illustrated, containing 507 pages measuring 8 x 12. Only 1100 copies were printed; we have copy 576 before us. The book covers the spots outside of Assisi which were dear to St. Francis and which events in his life have hallowed: Rieti, with the bishop's residence where St. Francis rested for a time a few months before his death before being taken to Siena to consult an eye specialist; the home of Angelo Tancredi, the first real knight to join the order, of whom St. Francis was so proud; the monastery of San Antonio, a Franciscan oasis. Part II deals with Fonte Colombo where St. Francis wrote the final role; part III of Greccio with the unforgettable Christmas crib, the cell of St. Francis, the grotto of Blessed John of Parma. Then Poggio Bustone where St. Francis entered greeting the people with "Good morning, good people! La Foresta, a Franciscan retiro loved by St. Francis. How much of the Canticle of Brother Sun was composed here? Any lover of Franciscan history will be delighted with this book which gives so much information and is so profusely illustrated, even with fold-in panoramic views of the whole Rieti Valley.

Special Request: If any readers have unwanted copies of the April 1956 issue of the *Franciscan Herald and Forum*, we will appreciate receiving them.

Theology for the Layman. Serra Academy has issued a mimeographed brochure containing a wealth of material for specialized training in Franciscanism and formation of Catholic attitudes. The prospectus was prepared by the indefatigable Fr. Maximus Poppy, O.F.M. The material is too numerous and varied to list here. Take our word for it: it is a gold mine. For more details write to Joseph A. Siefker, 14 W. Rose Ave., Webster Grove, Missouri.

Apostle of America. That is the title of a booklet (64 pages) life of Fray Antonio Margil O.F.M. by Benedict Leutenegger O.F.M. and published by Franciscan Herald Press, Chicago, Ill. (50 cents). Though not quite as well known as Fray Junipero Serra, Antonio Margil was an extraordinary missionary, coming to Mexico in 1683. This "friar of the winged feet" as he was called, walked literally thousands of miles, up and down what is now known as Central America, and up into Texas where he finally established the missions at the present site of San Antonio. It was Margil who founded two of the three Franciscan Missionaries colleges, the College of Christ Crucified in Guatemala in 1700, and the College of Guadalupe near Zacatecas in 1707. The first missionary college was founded at Queretaro in 1683.—All the energies of Fray Antonio Margil in his last years were concentrated on founding the missions in Texas. That established, he returned home to die on August 6, 1726.

Immediately the fame of his deeds and saintly life spread abroad. By 1769 Pope Clement XIV appointed a commission to investigate the preparatory study of the life of Fray Antonio. In September 1771 the pope granted decrees beginning the canonical processes in the dioceses of Guatemala, Mexico and Guadalajara. After the cause of Antonio Margil was introduced in Rome in 1796, political chaos and confusion interrupted the process for some 40 years. Finally in July 1836, Pope Gregory XVI declared: "The theological and cardinal virtues and their affiliated virtues were present in a heroic degree in the servant of God, Antonio Margil." Re-

peated attempts to open the case have always been thwarted by unexpected circumstances plus the fact that some of the important documents relating to the case have been lost. The 300th anniversary of the birth of Fray Antonio Margil de Jesus will be celebrated in 1957. Let us hope that the cause of this Apostle of America may soon be reopened and that he may be given the honors of the Altar.

Poor Clares Extend Work. The Monastery of the Poor Clares in Cleveland, Ohio is again establishing another monastery in Warwick, Virginia. Construction work on the new monastery was begun in February and will be staffed by ten Poor Clares from the Cleveland Monastery. Mother Abbess reports that since the Poor Clares established a monastery in Brazil in 1950 the Cleveland community has doubled, making expansion absolutely necessary because of overcrowding. Testimony again that it is in giving that we receive. The Warwick Monastery is the fifth one established by the Cleveland Poor Clares, the others being in Chicago, Rockford, Santa Barbara, Calif., and Brazil. "Since our monastery here needs an entire new roof," reports Mother Abbess, "we may say with St. Francis, 'He who gives one stone will get one reward, and he who gives two will get two rewards.' So also with regard to the new monastery at Warwick. Any aid given will be appreciated and gratefully remembered before the altar of our Eucharistic King." Monastery of Poor Clares, 3501 Rocky River Dr., Cleveland 11, Ohio.

In New Orleans a statue was erected to Jean B. Le Mone, founder of the city of New Orleans. Besides him stands the figure of Fr. Anastasius Douay O.F.M. who celebrated the first Holy Mass in that area on February 27, 1699.

Homes for the Aged. That there is a need for homes for the aged and for convalescents, no one will doubt or question. That our approach may be a little unrealistic at times seems certain. But that something can be done, efficiently, realistically, and conveniently is proven by action taken in two of the largest dioceses in the country. In Detroit, recently, the archdiocese took a lease on or purchased a hotel in downtown Detroit for the aged of the diocese and for a retirement home for aged priests of the diocese. In St. Louis the Archdiocesan Expansion Fund purchased the DeSoto Hotel—a 15 story, 300 room building—to be

used as a home for the aged. The residence will be operated on a nonprofit basis by the Franciscan Missionaries of Mary who will come from North Providence, R. I., some time in June to assume control. The sisters will be assisted in administration of the home by lay personnel.

In announcing the purchase, Archbishop Joseph E. Ritter said "There is, of course, a great need for housing of this kind, and we sincerely hope that the new residence will answer at least some of the needs of the community. We believe that its location will enable the older people to feel that they belong to the community, and the accessibility to all kinds of recreational, social, and kindred facilities will make the residence attractive to a great many people."

Serra Opera. "Junipero Serra," an opera composed by Wells Hively of Corona, Calif., had its premier performance in the Teatro Principal under the auspices of the American Embassy to Madrid, on March 26, in Palma, capital of Mallorca, Padre Serra's native island. Mrs. Dina Moore Bowden, a native of San Francisco, Calif., and a long resident of Mallorca, is sponsoring the opera with the international society she founded, "Los Amigos de Padre Serra" (The Friends of Padre Serra).

Wells Hively, a native of Corona, Calif., is well-known in this country and in Europe, not only for his piano accompaniment of Lily Pons but also for his own compositions. Both Mrs. Bowen and Mr. Hively are non-Catholics.

A Missionary Province. For years it has been known that the O.F.M. Province of the Martyrs of Gorcom, established in 1529 in Holland, was the leader in the mission field not only in the Franciscan order, but we believe in any religious order in the world. The 1955 Amsterdam Mission Exhibit, promoted by all the missionary societies of Holland, states in a brochure that the Franciscan Province of the Martyrs of Gorcom is sending abroad more missionaries than any other missionary society in Holland. With a total membership of 1,339, this Dutch province is the largest in the order. Presently it has 409 missionaries in foreign countries: 173 in Brazil, 121 in Pakistan, 49 in Sukebumi, Indonesia, 49 in Dutch New Guinea, 7 in Japan, 6 in Norway, 3 in the Holy Land and 1 in Hong Kong.

CALENDAR OF PLENARY
INDULGENCES
JUNE

... On a day in June, P.I. for renewal of Profession with Consecration of the Order to the Sacred Heart. See also June 8.

1. Bl. Felix of Nicosia C. 1 Ord. (Fran. June 2).—St. Angela Merici V. 3 Or. (Fran.; rest May 31).
2. Bl. Felix (Fran.)
4. One day of Novena to St. Anthony
8. Sacred Heart, G.A. & P.I.* (But also P.I. for all—PPO 249.)
13. St. Anthony, C.D. 1 Or.
17. St. Ives C. 3 Or. (Fran.; rest May 19.)
19. Bl. Micheline W. 3 Or. (Fran. Sept. 9.)
24. St. John the Baptist.*
29. Sts. Peter and Paul, G.A. & P.I.*



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OBITUARY

Rev. Bernard Cuskelly T.O.R., Sr. M. Hermenegild (Joliet), Sr. Mary Luis of St. Clare (New Orleans), Sr. Placida, Sr. Scholastica (Oldenburg), Sr. M. Dominica (Wausau, Wis.)

Chicago: Bridget Brady, Rose Carbonaro, Mary Doyle, Carmela Lomiglio, Jewel Linden, Anna Mandik, Catherine Matre, Cath. McAndrew, Clara Mullane, Ann Riley, Mary Rush, Christina Von Bampus—

Cleveland: William Mullin—**Greensburg:**

Jacob Berhalter, Mildred Fohl, Cecelia Graf, Nora McCue, Margaret Theis, Mary Viehbeck—**Hays, Kansas:** Lucy Schartz—

Omaha: Frances Bugger, Joseph Messmer, Elizabeth Zokaras, Ann Teshack—**St.**

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